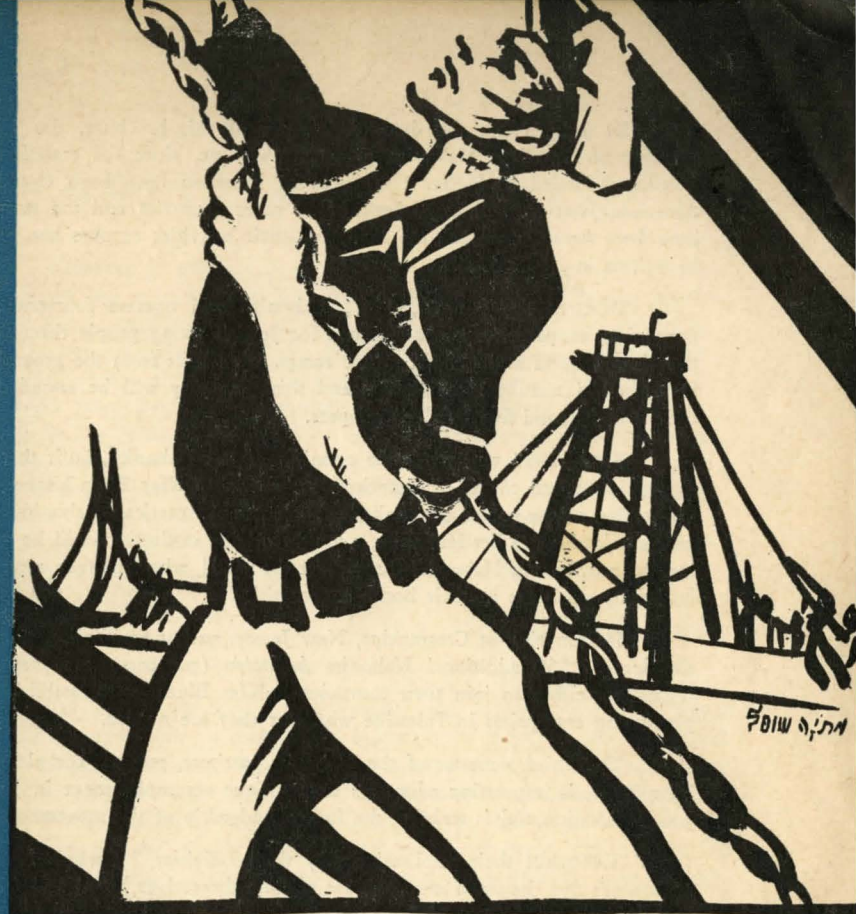


HABONIM LIBRARY

NUMBER 4

JULY, 1947



ARISE AND BUILD
the Story of
AMERICAN HABONIM

IN July, 1947, the date of issuance of this brochure, the 150th member of American Habonim to reach Palestine, since the cessation of hostilities, landed at Haifa. The doors of Palestine have been closed to American Jews as well as to Jews of all other countries and the story of how these *haverim* reached the land, and their activities enroute has yet to be written in all its details.

DURING the summer, 1947, Habonim will operate fourteen self-governing, cooperative, summer camps for Jewish young people throughout the United States and Canada. These camps were built from the ground up by Habonim members themselves, and this year they will be attended by over two thousand five hundred campers.

FALL, 1947 will mark the opening of Bet Habonim, built through the initiative and efforts of American Habonim, in Kfar Blum-Naame, the Palestinian colony settled and built by graduates of American Habonim. One year scholarships to Bet Habonim, a youth training institution, will be given leading members of Habonim throughout the world, who will then return to leadership positions in their home communities.

IN America, at Creamridge, New Jersey, and at Smithville, Ontario, the first of 550 additional Habonim *halutzim* (pioneers) are preparing themselves either to join their comrades in Kfar Blum or to establish new pioneering enterprises in Palestine wherever they are needed.

THE third semester of the Habonim Institute, recently completed in New York, is impressing educators as a unique accomplishment in Jewish youth education and is training the future leadership of the movement.

THROUGH their publications, by their activities, by word-of-mouth, Habonim's five thousand members are making themselves heard and felt on the campus, in liberal and labor youth circles, in the camping movement, among *halutzim*, in the Jewish and Zionist community.

ALL this is being accomplished by young people, who are certainly not professional youth leaders. Our failings are many and our unfulfilled tasks, great. We like to think however, that though we are short on technique we are long on enthusiasm, devotion and readiness for work. This pamphlet contains a description of our work, our institutions, and our way of life. It explains the main points of our ideology. Habonim members, new and old, will read it to renew acquaintance with themselves. We invite you to read it and join with us.

National Executive
Habonim Labor Zionist Youth
July, 1947

ARISE AND BUILD

Zionism is neither a mere political platform to which one subscribes nor a social club like Rotarians or Elks which one joins, nor a mere fund-raising machinery, nor even a party organization for its own sake. Zionism is by no means the domain of Honorary Vice-Presidents or General Executive Secretaries—useful as such creatures may be. It is primarily the movement of those whose belief in the future of the Jewish nation in Palestine is strong and sincere enough to make them go over there to throw their own lives into the scales, put their shoulders to the wheel—wherever they are called upon to do so. Hagshama Atzmit—personal realization of one's beliefs—is not quite the whole of Zionism. Still, that it has to be accepted as a prerequisite to any other Zionist theory will not be disputed.

—CHAIM ARLOSOROFF

HABONIM is an educational youth movement, aiming to develop within its ranks *haverim* who will in their own lives realize its aims. While claiming no privileges because of our youth, while fully recognizing that cultures and civilizations and peoples cannot exist without strong roots in the past, Habonim nevertheless maintains that young people must continually be examining possible solutions to existing social problems, weighing, choosing, striving to pattern their future in the light of their beliefs, refusing to accept existing situations with the motto of "whatever is, is right." While believing that youth movements must not attach themselves to existing dogmas or possess the beliefs of an adult group which sponsors them just because it sponsors

them, we believe that all youth movements must be able to point to concrete ways in which their members can translate their beliefs into action. An adult organization can exist perhaps by requesting that its membership pay lip-service to certain ideals, not demanding that it change its own personal life in accordance with those ideals. Should a youth movement arrive at the ideal of cooperative life, for example, it must point out to its members how they can achieve a maximum of cooperative living in their own personal lives. It cannot permit itself the dishonesty of educating its members only concerning what other people should do.

It is with this spirit that Habonim approaches its program, its purpose and its educational aims:

WHAT WE BELIEVE

1. TO STRENGTHEN THE BOND BETWEEN AMERICAN JEWRY AND ERETZ YISRAEL AND ACTIVELY TO SUPPORT THE REBUILDING OF THE JEWISH NATIONAL HOME.

The need for a Jewish commonwealth in Palestine is no longer a question of debate among enlightened men. That true international harmony can best be achieved by the growth of all national cultures and their interaction with each other rather than by the hammering of all peoples, languages and cultures into one pattern of forced uniformity is a principle which can no longer be contested. Habonim believes that Jews, too, should continue their contributions to world civilization as a people, as they have so momentously all through their history. Jews can only do this as a nation—when they cease being a minority group in all places and become a majority group in one place. We must be able to live and create in a place where our culture can become a dominant factor in our environment, where we can



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live a normal positive national life, like all other peoples. We believe that place to be Palestine.

The events of the past decade have proven the danger to the very existence of the Jew inherent in his minority position. Whatever the reasons, be they the availability of the Jew as a scapegoat, religious reasons, the natural antipathy of a dominant group to people whom it considers strangers, or fear of the Jew, the Jewish position is such as to make a Jewish Palestine the only solution, not only for reasons of cultural fulfillment but also for reasons of practical necessity.

Habonim believes that young American Jews cannot strive to hide their Jewish origin, should not, as cowards and escapists, seek refuge in "general solutions" or in fighting the battles of others. We must stalwartly, honestly and courageously identify ourselves with Jews the world over and fight as Jews for a common solution, a solution which will enable us to live fearlessly and normally as Jews and as citizens of the world, making our contributions to both.

2. TO TRAIN YOUNG JEWS TO BECOME HALUTZIM IN ERETZ YISRAEL AND, AS MEMBERS OF THE HISTADRUT HAOVDIM, TO CREATE A COOPERATIVE JEWISH COMMONWEALTH.

As young people who have pledged ourselves to the fulfillment of our ideals in our own personal lives we cannot escape the realization that it is necessary for many of us to participate directly in the task of building our community in Palestine. We must go there our-

selves and ourselves settle the land, ourselves build its institutions and give of our energy, our effort and our ability to its future. The European immigrant, broken and sickened by a decade of torture and persecution, cannot fulfill the pioneering tasks which must be undertaken. We, the more fortunate, American Jews, do have the energy, do have the physical and moral strength required. We, too, can live a full, happy and rich Jewish life in Palestine. And, though Habonim does not require of all its members that they go to Palestine, though we recognize that there are important tasks to be realized in defense of Jewish rights and in the cause of Jewish survival all over the world, we must accept the responsibilities arising from our beliefs.

We do not wish to build Palestine in the same pattern that exists in Jewish communities throughout the world. As liberal, progressive minded youth, we feel that the new Jewish community must be built on new foundations, in consonance with the ancient prophetic ideals of social justice and equality among men, on foundations of cooperation, of social and economic security, of social and economic democracy. We dare think that as in times of old, a new and revitalized code of ethics can be made to blaze forth from Zion which will be a contribution to the social evolution of mankind.

Our *haverim* who go to Palestine, therefore, join the Histadrut Haovdim—the General Federation



of Jewish Labor in Palestine—pledge themselves not to exploit others, join the cooperative colonies, become part and parcel of the Histadrut and all its manifold activities, its sick funds and hospitals, its industrial cooperatives, its housing developments, its schools, its daily newspaper and publishing house, its maritime, construction and buying and selling enterprises.

We believe in the formation of Palestine as a Jewish cooperative commonwealth. We propose to deal justly with our Arab neighbors and extend to them full and equal rights to an autonomous cultural life of their own. We, Jews, have experienced too much persecution to deny such rights to others. Palestine, however, is the only place in the world where Jews can find self-expression as a people. The Arabs control vast, sparsely populated areas in which they have complete independence. Their record in support of progressive forces of the world is colored by pro-Axis and anti-democratic activity. On the

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strength of a solemn promise by the civilized world the Jews have pinned their hopes on Palestine and invested immeasurable blood and sweat and effort in transforming the barren wastes of the country into a truly fertile crescent. We believe that Jews have a true and honest right to make of Palestine their homeland.

3. TO PREPARE YOUNG JEWS FOR PARTICIPATION IN THE UPBUILDING OF A NEW SOCIAL ORDER THROUGHOUT THE WORLD, BASED ON THE PRINCIPLES OF ECONOMIC AND POLITICAL DEMOCRACY.

The earth has become one world, and things which happen in one part of it must inevitably affect events in every other part. Mankind faces the problem of solving its social, political and economic problems on a world scale. Jews, as well



as all other people, must fight for the emergence of a new social order, at the same time that they fight to normalize their own situation. Discrimination against men because of race, creed, color or politi-

cal persuasion must be fought; exploitation of one man by another for economic profit must be eliminated. The right of men to economic security must be established. It is the responsibility of young Jews to join with others in this struggle and to fight exploitation and discrimination in their personal lives and wherever they meet it.

4. TO EDUCATE YOUNG JEWS TOWARD THE REVITALIZATION OF TRADITIONAL JEWISH VALUES; FOR THE STUDY OF JEWISH LIFE, HISTORY, AND CULTURE; TOWARD A FEELING OF IDENTIFICATION WITH THE JEWISH PEOPLE.

The intelligent builder of a new order, does not, in his desire to create new things, discard everything old just because it is old. He revives old customs and traditions, he reinterprets things of lasting value, combines them with new concepts, adjusts them to his needs. Indeed, the development of civilization depends on man's ability to transmit his knowledge and experience to others, so that each new generation can add to and improve what exists, rather than be compelled to learn everything anew.

Jewish life, culture and history are rich in content and the young American Jew can well find a new rootedness in them. He must be taught to learn them, to reevaluate them and to draw from them spiritual sustenance. He should not remain Jewish because he was born Jewish, or because he is forced by external circumstance to remain Jewish, but because of a profound understanding of Judaism's contri-

bution to civilization and to itself.

True democracy means the freedom of every man to practice his own culture and to contribute that culture to the community. It does not mean the elimination of all minority cultures, and the continuation of the culture of the majority only.



We, in Habonim, believe that many young American Jews are too often uncomfortable about being Jewish, are too often ashamed of being Jewish, are too often irritated when mention is made of their being Jewish. We believe that this type of cowardice stems in the main from ignorance—ignorance of their Jewish background.

Religious belief is a matter for each individual and his conscience, and Habonim welcomes both religious and irreligious people. Jewish values, Jewish history and literature, Jewish custom and tradition are more than just a religion. They have been bequeathed to all of us.

5. TO PREPARE YOUNG JEWS FOR THE DEFENSE OF JEWISH RIGHTS EVERYWHERE.

There are two ways in which Jews died during the Nazi terror. The great majority died in the gas chambers at Maidanek, Auschwitz and Treblinka. There were forty thousand, however, who banded together, as Jews, and initiated the Battle of the Warsaw Ghetto. Others of like mind followed their example in other ghettos. These Jews believed in fighting back, their heads held high, as proud, free, independent people.

The majority did not defend itself because it had not learned how to band together and act as a free people. We, in Habonim, believe that all young Jews, everywhere, must be trained, psychologically and physically, to defend themselves in the spirit and manner of the ghetto fighters, both in cases of physical struggle and in cases of discrimination and verbal malignment.

6. TO PREPARE YOUNG JEWS FOR ACTIVE PARTICIPATION IN AMERICAN JEWISH COMMUNITY LIFE.

The American Jewish community must become a democratic community in which all Jews participate, in which all Jews voice their opinion.

In 1947 the American Jewish community will raise unprecedented sums for refugees, overseas needs and for Palestine. Additional sums will be raised for local needs: the upkeep of Jewish centers and synagogues, education, hospitals, sanitariums and welfare agencies.

How familiar is the average young American Jew with the pro-

cedure through which the allocation of funds is determined? How many young Jews are familiar with the methods through which the directors of these funds are chosen? The whole community raises the funds. The whole community must be taught to participate in community affairs.

Who determines the educational program of the average Jewish center? Is it not the responsibility of young Jews to see to it that the program includes serious discussion of American Jewish problems, an enlightened program of activity and concrete aid to the rebuilding of Palestine?

Habonim *haverim*, if fulfilling in their own lives the ideals in which they believe, must work towards these goals and help mold the community in accordance with them.

To us in Habonim, the above six points form one coordinated

set of principles, intertwined and interlaced, with every point dependent on every other. We are not Labor "hyphen" Zionist. We are laborite and liberal in our approach to labor. We are keenly aware of the principles of social justice in Jewish religion and tradition and we are convinced that international disorder will vanish only if the right to existence of the small nation and the right to security and freedom of the common man are both recognized. We believe that no true protagonist of the rights of the common man can or may keep aloof from the problems of his people while fighting for those rights in the abstract. The true revolutionary must sense his people's sorrows and tragedies; must possess the strength to advance and work, though accepted theory and dogma oppose him, even in the absence of a travelled path.

SOMETHING ABOUT OUR HISTORY

THERE have been youth groups connected with the American Labor Zionist movement for forty years. Little is known of the first groups, which consisted mainly of Yiddish speaking immigrant youth largely concerned with their struggle to adjust themselves to America. They participated actively in American Jewish trade-union activities, having little connection with the still weak community in Palestine.

Their numbers were very few

and they were not organized nationally. The first project which crystallized a Labor Zionist youth movement was the Jewish Legion, recruited in America for service with General Allenby's troops. Upon their return from Palestine a number of the Legionnaires founded the Young Poale Zion at a convention held in Pittsburgh in August, 1920. The organization was still woefully small, containing very few English speaking American elements and occupying itself

with activities on the Yiddish scene. It remained small during the twenties. Some of its members participated in labor activities, and in 1929, after the riots in Palestine, a small group decided to go to Palestine as *halutzim*. At that time the movement numbered some thirty groups.

In the early thirties the Young Poale Zion began to assume a more active role. It began to clarify for itself what it meant by working for Palestine, what it meant by liberal-labor ideology and what the obligation of each individual member was. In 1933 it organized the first Camp Kvutza, a cooperative, summer work camp. It helped organize the Hechalutz organization. It had been an organization of people between the ages of twenty and thirty and now it began to take in younger people. In 1935 the organization of the people under twenty requested autonomy under the name Habonim. It was agreed that they could call themselves Habonim and that their ages would range from ten to eighteen. Their request for autonomy was rejected. The Habonim people believed in an increased emphasis on *halutzit*, more emphasis on Hebrew and on the accomplishments of Jewish Palestine in the program. They

avored increased summer camping and while they certainly did not negate the value of Yiddish as a Jewish cultural medium they felt that English must become the language of the organization. In 1938 Habonim united with the American section of Gordonia, a world wide Labor Zionist youth movement, whose strength lay mainly in Philadelphia and Baltimore. At the Cincinnati convention in 1940 the Young Poale Zion was dissolved and Habonim remained as a Labor Zionist youth movement ranging in age from ten to twenty-three.

During the second World War close to a thousand older Habonim fought in the armed forces of the United States and Canada.

The Labor Zionist Organization of America—Poale Zion, the Jewish National Workers' Alliance and the Pioneer Women's Organization have recognized Habonim as their youth organization and support it actively. Habonim is a member of the world federation of Labor Zionist movements, whose Palestinian affiliate is the Palestine Labor Party. We also participate in a joint contacts bureau maintained in Kfar Blum-Naame, Palestine, by the Habonim movements in America (including Canada), England, South Africa and Australia.

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WHAT WE DO

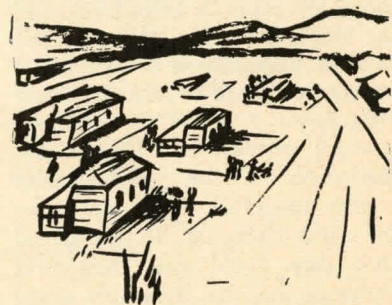
An Adventure in Cooperative Summer Camping

IN 1933 a group of a dozen members of Habonim revolted against summer camping as they knew it. They objected to not having a voice in direction of camp affairs, objected to the fact that they had no opportunity to really learn the things they felt they could learn at camp, objected to the fact that they had no opportunity to discuss world events during their stay at camp. They wanted to build their camp by themselves, run it on a non-profit basis, conduct discussions, celebrate Jewish holidays, introduce cooperative spending for recreation, introduce farming and scouting. Above all they did not want the camp to be run by a paid hired director. They wanted to eliminate all hired help and have the campers decide democratically what the program and activities of the camp should be. As an experiment they established the first Camp Kvutza at Accord, New York. They started the camp with nothing. They had to put up their own tents, build the *badar ochel* (mess hall), cook their own food and run the camp completely by themselves. They took as their model for organization the cooperative colony in Palestine, the Kvutza, and called their camp accordingly—Camp Kvutza.

Habonim now owns outright three camps in Canada and six

camps in the United States. We are gradually purchasing permanent sites for all of our Kvutzot. In 1946 we conducted two camps on rented sites and one at the Hechalutz Farm at Creamridge, New Jersey. In 1946 too, over 2,000 young people between the ages of ten and twenty-five attended and worked at camp.

The camps, which are valued at more than a quarter of a million dollars have been built, in the main, by Habonim members themselves. They contain swimming facilities, sport fields, vegetable gardens,



workshops and libraries. Some are at greater stages of development, and others have just begun, with a piece of land, some tents and a dining hall. Last summer, at one camp, the campers, who averaged sixteen years of age, built a twelve bed cabin, a ten by forty foot addition to the *badar ochel*, in addition to laying the concrete floor of a shower house, laying piping and doing other construction work.

The original principles of Camp Kvutza have remained intact. There are about two hours of work each day, two hours of sports, two hours of discussion and reading, a rest hour, evening programs, various study circles. Workshops such as arts and crafts, Hebrew, scouting, choir, dancing, machinery and carpentry are also part of the program. A lot of Palestinian dancing and singing is done. Friday night is a special night and an *Oneg Shabbat* is held, usually in the form of a dramatic presentation or a choral reading and everyone dresses up in honor of the Sabbath. *Shabbat* itself is a day of rest and the campers usually take walks, read together or conduct other special activities. No work is done.

The staff is chosen by the national executive of Habonim and the Kvutza governs itself through periodic meetings. Money is raised for camp by Habonim in the city through concerts, rallies, with the help of interested adults and with the aid of the senior organizations. The cook and the nurse are hired if movement people cannot be found to fulfill these jobs.

The Habonim Institute

THE third year of the Institute opened February 2, 1947 with students hailing from Winnipeg, Calgary, Los Angeles, Milwaukee, Detroit, Cincinnati, Cleveland, San Antonio, Dallas, Washington, Philadelphia, Camden, and New

York. Each student has fulfilled the minimum requirement of elementary Jewish school and has completed a pre-assigned reading list. The candidates are also selected on the basis of their activity in their local *machaneh*.

For a period of four months, these *baverim* live as a collective,



studying and working together. The *Pesach* recess, during which the *baverim* have an intensive course in *tzofnut* and handicraft work, is spent at the Hechalutz Training Farm at Creamridge, N. J.

The curriculum of the Institute includes Jewish history, Hebrew, Hebrew literature, Yiddish literature, Palestine, Zionism and Labor Zionism, the American Jewish Community, Socialism and labor problems, leadership training, customs and traditions, contemporary Jewish problems, *tzofnut*. The instructors are specialists in their field, many of whom participated in

the work of the Institute during the past two years. Special courses are presented in arts and crafts.

In addition to these courses of study, the students are given an insight to our educational publications and have an opportunity to plan and publish some of this material.

The student body is organized in a *hevra*. All money is pooled into a common *kupa* from which all expenses incurred by the students are paid. Special evening programs, *Onegai Shabbat*, and all problems concerned with the functioning of *hevra* life are discussed at the regular weekly meeting. The *hevra* conducts a choir and edits its own newspaper. Friday nights are spent in the traditional manner of Sabbath observance. Field trips to important Jewish institutions, interviews with Jewish, Zionist, and labor leaders are conducted.

One of the most important aspects of our movement training in the city and at Camp Kvutza is our striving toward a cooperative society in which the individual, aware of his responsibilities to the group, will live a full and integrated life. The Institute is housed in the building of the Jewish Teachers' Seminary in which the *haverim*, living together, study and work. Through constant association with each other and under the guidance of *merkaz* Habonim and Palestinian *shlibim* this year's Institute will join the preceding classes in forming a cohesive leadership corps.

Political Activity

HABONIM is affiliated with the World Zionist Organization, and through the American Labor Zionist movement, with the American Zionist Emergency Council. Through the youth affiliate of the Council, the National Young Zionists Actions Committee and its local chapters, Habonim participates in all the regular Zionist political activity. Our members circulate petitions, picket British consulates, write to their newspapers and to their congressman, and speak from street corner soap-boxes.

In the recent elections to the World Zionist Congress, Habonim was a member of the Labor Zionist and Progressive Block and participated very actively in the campaign, electing one of its members as one of the American Labor Zionist delegates.

In the general political field, our *haverim* fight for fair employment practices, join trade unions, are in-



terested in the American cooperative movement and Habonim ex-GIs join liberal veterans' organizations. As an organization, Habonim participated in the United States Arrangements Committee for the World Youth Congress and is sending an exhibit of its work to the World Youth Festival in Prague in the summer of 1947.

Community Action

TO the extent that we are able to, Habonim *haverim* participate in community fund-raising campaigns. In 1946 we raised close to thirty thousand dollars for the Jewish National Fund, over ten thousand dollars for the Histadrut Campaign, over three thousand dollars for the Hechalutz Organization aside from monies raised by various Habonim groups for local chests and welfare funds. In memory of the Habonim *haverim* who died in the war, the Detroit Habonim convention decided to plant a ten thousand tree memorial forest in Palestine. Over 3,000 trees have already been bought.

OUR PUBLICATIONS

THE typewriter is indeed a mighty weapon and one way for a youth movement to express its ideas and influence opinion is through the written word. Habonim *haverim* like to express their opinions in print, to tell of their activities, to clarify points of view through written debate. Many a



In the cities where they exist, Habonim participates in the Jewish and general Youth Councils and is active in them.

From its very creation Habonim has been actively interested in the building of a strong, all-partisan Zionist student federation on the American college campus. Our members are encouraged to be active in the Intercollegiate Zionist Federation of America and many of them devote a great deal of their time and ability to it. As an organization Habonim has a seat on the I. Z. F. A. Advisory Council.

heated controversy has taken place in the pages of our various publications, on the ideological content of the movement, on problems of technique, method and approach.

FURROWS. Our most ambitious publication is called *Furrows*, a thirty-two page monthly magazine for the older members of Habonim

and Jewish young adults in general. Now nearing its sixth year of publication with a circulation of several thousand, *Furrows* has printed articles by leading American and world Zionist leaders. *Furrows* translations from Hebrew and Yiddish have made available to the English-speaking public important pieces of literature. *Furrows* correspondents have included members of the Jewish Brigade, rabbis, educators, social and communal workers and members of the American armed forces writing from all over the world. But most important, *Furrows* has served as a medium of expression for members of Habonim, who edit the magazine, determine its policies, do the bulk of the writing and maintain its standards.

HABONEH, our graphic magazine for younger people, has been appearing for more than a decade.

THE ROAD OF SELF-REALIZATION

As young people, concerned with our own and our people's future, it is not enough for us to secure a homeland for Jews so that others may live there, to believe in cooperative living for other people, to believe in the necessity for the creation of a new type of Jewish community without doing anything about it personally. Large numbers of our *haverim* choose the road of *hagsbama-atzmit*, personal self-realization, the translation of

It is widely distributed among Jewish educators and is subscribed to by many young people outside of Habonim. *Haboneh*, even more than *Furrows*, is written by young people, by the members of Habonim themselves, without adult help.

ALOT is the mimeographed monthly issued by Habonim *Havurat Aliya*, the organization of Habonim *halutzim*. It discusses specific Habonim *halutz* problems, the problems of American adjustment to Palestine, of proper training and vocational guidance.

THE MENAHEL is the photo-offset monthly issued for Habonim *menahalim* (group leaders). It suggests programs, discusses group work techniques and outlines educational projects. *Menahalim* write in and discuss problems of cultural content and educational approach and often heated debates ensue.

the principles in which they believe, into everyday life.

In Cyprus

There have, in recent months, been American Habonim living in Cyprus. Having chosen the way of *aliya bet*—extralegal immigration—to Palestine, they journeyed to Europe to join and work with the refugee—*balutzim*. They lived with them, shared their work, helped them by their very presence. And,

when the day came for *aliya*, they accompanied them on the same crowded, leaky boats. They were caught together. Together they were forcibly transferred to British prison-ships and interned in the Cyprus detention camps. They share a common fate and a common hope—the hope of free entry into their much-promised and much dreamed of land.

On Ships

We take pride in the tens upon tens of American Habonim *haverim*, who, as individuals, untutored in the arts and skills of the sea, have manned boats in the great life-saving operation of bringing Jews to Palestine. It is not illegal to transport people from miserable camps in memory-laden surroundings to a country where they will be well received, given productive work and the opportunity to learn to live again as human beings.

In America

Over five hundred members of Habonim in the United States and Canada have decided to go to Palestine as pioneers, to live a productive life in its all-Jewish environment based on the principles of self-labor and cooperation. They have all joined Hechalutz, the Jewish pioneer training organization and are making active preparations for their ultimate *aliya* to Palestine. They study Hebrew, earn money, study trades and professions. Over forty of them live together cooper-

atively on two training farms: one at Creamridge, New Jersey, and the other at Smithville, Ontario. There they study different branches of agriculture, get accustomed to farm life, study Palestinography and Hebrew and learn to live in a collective society. The length of time spent at *bachshara* (the name we apply to our training farms) is approximately one year, after which the *haver* is ready to leave for Palestine.

Creamridge is a 160 acre farm approximately, with housing facilities for fifty people, chicken coops housing 3,000 chickens, a newly built barn accomodating a herd of some twenty cows and approximately ninety acres of developed land on which grain and vegetables are grown.

Smithville has a modern, up-to-date poultry house, a large herd of cows, twenty acres of grapes, additional acreage in raspberries and currants, an orchard, and a fairly large area devoted to field crops and vegetables.

Haverim at Creamridge take short courses in various branches of agriculture at Rutgers University school of agriculture during the winter.

There are always numerous visitors at both farms, especially during the holiday season. These farms have become powerful educational centers of the movement, attracting many people who have no official connection with the movement as well as members and their friends.

WHAT WE ARE IN PALESTINE

Americans in Galilee

IN the northern part of Palestine, near Lake Huleh, a group of graduates of American Habonim have joined with Habonim of England and South Africa, with *halutzim* from the Baltic countries to found Kibbutz Kfar Blum—near the little Arab village of Naame. This is the first point of concentration in Palestine for graduates of the American Habonim movement. Fifty Americans are already there and more are preparing to go in the very near future.

The Huleh is swamp country and every founder-member of the colony contracted malaria at least once. Across the Jordan is Neot Mordecai, a newly erected colony, built with the help of the members of Kfar Blum over the opposition of Arab squatters who did not wish to give up the land which they had sold to the Jews. During the initial encounter between the two groups, two members of Kfar Blum were killed.

The swamp land is being drained, mosquito-proof homes are almost completed, roads are being paved, and the *kibbutz* clothespin factory is in full production to earn enough money to put the colony on its feet.

The *kibbutz* was named Kfar Blum in honor of Leon Blum, ex-Prime Minister of France, while he was a prisoner of the Nazis. The Ameri-

cans at Naame include former participants in Camp Kvutza, editors of Habonim publications, leaders of the movement generally, who believed in practicing their preachings and who, consequently ascended to the land.

At Naame there has been founded a world contacts bureau for the Habonim movements in the English speaking countries. It is hoped that this bureau is the beginning of international Habonim cooperation, perhaps of a united world Habonim movement.

The *haverim* at Naame waited a good number of years before being able to settle there, since there was no land available for them until then. Before final settlement they lived and worked at Binyamina, a colony not far from Haifa. There they started their clothespin enterprise, there they established their group institutions and learned to live with each other.

A new group of American Habonim has recently been organized to form a second Habonim colony in Palestine. Some members of the group already are in Palestine and many are still in the United States and Canada undergoing training. The group is currently searching for a proper industrial enterprise which it would be able to establish while yet in America. Its members are already living, buying and saving their money as a group insofar as is possible.

Bet Habonim

American, British and South African Habonim are sponsoring Bet Habonim (Habonim House) as a joint project at Naame, which will be of lasting benefit to the movements and to the Jewish communities in which they exist. Bet Habonim will be a school which will accept students for a period of one year from the various countries, after which they will return to work and use their knowledge in the Jewish communities from which they came. The students will receive free scholarships and the educational curriculum will be supervised by the Jewish Agency for Palestine. Dr. Chaim Weizmann has accepted the position of Chairman of the Board of Sponsors. The students will be chosen by the Habonim movement in their coun-

try and, in addition to actual classroom work, will work in the *kibbutz* and tour the country.



American Habonim have already raised close to twenty thousand dollars for the building fund of the school from affairs, concerts, and interested adult friends. Our quota is \$25,000 and we are looking forward to sending the first ten people to the opening semester this fall.

INSIDE HABONIM

The Way We Work

As in all democratic societies the highest authorities in

Habonim are the individual members,HAVERIM.

The *haverim* are divided into groups orKVUTZOT.

which in turn are divided into age levelsSHCHAVOT.

The youngest *shichva*, ages 10-12 is called theSOLELIM SHICHVA.

The 12-15 age level is called theTZOFIM SHICHVA.

The 15-18 age level is called theBONIM SHICHVA.

The 18-23 age level is called theNOAR SHICHVA.

A group of *kvutzot* in all *shchavot* organized in a particular district or neighborhood is called aMACHANEH.

The elected head of the *machaneh* is known as theROSH MACHANEH.

The elected executive of the *machaneh* is known as theHANHAGA.

The leaders of the younger age groups are known as theMENAHALIM.

Every two years Habonim holds a national convention in which all *roshei machaneh* and *menahalim* are delegates. In addition, all the



Bonim and Noar kvutzot elect delegates in proportion to their numbers. These delegates meet and determine national policy, review the workings of the movement and elect national officers.

The staff members of Habonim, whether they be national officers, local organizers, or office stenographers are paid equally. They are usually *haverim* who have volunteered to work in the movement

for two years prior to their *aliya* to Palestine. They do not seek, and it is against Habonim principle that they receive financial profit from this work. They are paid only living expenses.

The national convention elects a national executive committee known as the—*Merkaz*. It also elects a national executive secretary, who is known as—*Mazkir*, and heads of *merkaz* departments who are known collectively as the office committee or—*Mazkirut*.

The *merkaz* invites Palestinians, active in the Palestinian youth movements, or in the labor settlements to come to America as Palestinian delegates to tour American Habonim cities and tell our membership of the realities of Palestine from first-hand experience. The *merkaz* also appoints local Habonim organizers *madrachim*, many of them graduates of the Habonim Institute in New York.

GLOSSARY

Hebrew terms used in Habonim and in this pamphlet

ALEI U'VNEI—Ascend and Build—motto of Habonim.
 ALIYA—ascension, in Zionist terminology, a wave of immigrant settlers to Palestine. There have been six *aliyot*, or waves, since 1881.
 ALIYA BET—extralegal *aliya*.
 ASEFAT HANIVCHARIM—Assembly of elected; the larger policy making body of the Jewish community in Palestine.

BILU—Abbreviation of "Beth Yaakov L'chu V'nelcha"—House of Jacob, Let Us Go; student organization in Russia during the 80's whose members formed first colonies in Palestine.
 BONIM—builders; 15-18 age category of Habonim.
 DUNAM—quarter acre.
 ERETZ YISRAEL—Land of Israel—Palestine.

GALUT—Exile, diaspora. In the geographic sense it refers to all territories inhabited by Jews outside of Palestine. *Galut* life refers to experiences, persecutions, mental reactions, mannerisms, etc. of the Jews living outside of Palestine.

GAREEN ALIYA—seed of immigration; American Habonim group preparing to found a new colony in Palestine.

GORDONIA—Name of Labor Zionist youth organization which united with Habonim, named for A. D. Gordon, one of the founders of Labor Zionism.

HABONIM—the builders.

HACHSHARA—training, usually referring to agricultural training farm for life in Palestine.

HAGSHAMA—realization.

HAGSHAMA ATZMIT—self-realization.

HAGANA—defense; resistance organization of organized Jewish community in Palestine.

HAVER—friend, member.

HAVERIM—members.

HAVLAGA—self-restraint; policy of Hagana in Palestine to resist provocation.

HEVRA—a group of *haverim*.

HECHALUTZ—the pioneer; name of Palestine pioneer training organization joined by Habonim *halutzim*.

HEIRUT—freedom; name of cooperative colonization group in Palestine which includes many Americans.

HISTADRUT—Organization; usually referring to the Histadrut Haovdim, the Hebrew name of the General Federation of Jewish Labor in Palestine.

HEVRAT OVDIM—company of workers; the name under which the non trade-union activities of the Histadrut such as its school system, cooperatives, etc. are incorporated.

KEREN HAYESOD—Palestine Foundation Fund—investment fund of the World Zionist movement.

KEREN KAYEMET—eternal fund; the Hebrew for the Jewish National Fund, the land-buying agency of the World Zionist movement.

KIBBUSH AVODA—conquest of labor; the struggle of Jewish workers in Palestine to obtain employment.

KIBBUTZ—collective; commune; a type of workers settlement owned and administered on a cooperative basis.

KINUS—conference, get-together.

KNESSET YISRAEL—the organized Jewish community in Palestine.

KUPA MESHUTEFET—communal treasury, usually referred to as "kupa".

KVUTZA—the same as Kibbutz; the name of the individual Habonim club; also the name of Habonim's summer camps.

MAPAI—Abbreviated form; Mifleget Poale Eretz Yisrael; Palestine Labor Party; sister organization of the Labor Zionist Organization of America—Poale Zion.

MAAVAK—struggle; policy of the Hagana, to use force in a disciplined fashion against the British as part of our general political strategy but not as an end in itself.

MADRICH—educator; the name applied to Habonim organizers.

MERKAZ—center; the national executive of Habonim.

MAAPILIM—extralegal immigrants.

MACHANEH—group of Habonim *Kvutzot* in a neighborhood or city.

MAS ACHID—Habonim dues.

MOATZA—National council of Habonim.

MOSHAV—type of agricultural workers settlement with individual ownership of farms but cooperative buying, selling and use of machinery.

NEGEV—the southern part of Palestine.

NOAR—youth; 18-23 age level of Habonim.

SHALIACH—plural—SHLIHIM—Palestinian delegate.

SNIF—branch, unit of Hechalutz organization.

SOLEL—paver; 10-12 age level of Habonim.

SOLEL BONEH—contracting agency of the Histadrut.

VAAD LEUMI—National Council of the Jewish community in Palestine.

VEIDA—convention.



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